

Tenrikyo

newsletter



90th Anniversary of the Mission Headquarters in America

The Mission Headquarters welcomed Rev. Daisuke Nakayama, on behalf of the Shinbashira, and Mrs. Harue Nakayama to celebrate its 90th anniversary in high spirits, on June 30. On the day prior, the America Women's Association and Young Men's Association 70th Anniversary Joint-Convention was held.

Tenrikyo Mission Headquarters in America

www.tenrikyo.com

July 2024

“A Work in Progress” by Bishop Fukaya

— “Maru-Harassment” —

On the 30th of last month, we were able to smoothly hold our 90th Anniversary in the presence of the Shinbashira’s official representative, Rev. Daisuke Nakayama, and the Shinbashira’s wife, Mrs. Harue Nakayama. I am truly grateful for their attendance.

On the day before, on June 29th, the 70th Anniversary Joint Convention of the Women’s Association and the Young Men’s Association was held with the attendance of their respective presidents. I would like to thank all of the association members for gathering for this joint convention.

I would also like to thank everyone in our diocese for their efforts and contributions. I ask for your continued support and cooperation. Going forward, as we prepare for the 140th Anniversary of Oyasama, I would like for us to strive in our activities leading up to the anniversary so that we can bring joy and peace of mind to Oyasama at the time of the anniversary. Thank you in advance for your cooperation.

Nowadays, there are many different types of actions that are being reported as “harassment” in the world, and I have discovered that

there is a type of harassment in Japan called “maru-harassment” (maru = 〇 = circle = period at the end of a sentence in Japanese).

In Japan, an app called “LINE” is commonly used on smartphones, which is used to make calls and send texts, and for people to be in groups by creating a chat group in the app. It is probably similar to “WhatsApp,” which is used by many people in the Americas.

With LINE, you can even make video calls for free if you have an internet connection, even if you do not have a cell phone contract for the smartphone. It serves the same purpose that the old application Skype used to play.

LINE also allows users to communicate with each other via text, just like emails. LINE has a “read” function that allows you
(continued on page 22)

Coming Up

* **August Monthly Service Sermon (8/18)**

- Rev. Ray Tadokoro (E)

* **Children’ Pilgrimage to Jiba General Group:**

- July 24~30

* **International Boys & Girls Hinokishin Corps:**

- July 25~30

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COVER DESIGN: Jun Nakagawa

VOLUME LI (51)

July, 2024

published by: TENRIKYO MISSION HEADQUARTERS IN AMERICA
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90th Anniversary Service Prayer

June 30, 2024

Before You, God the Parent, Tenri-O-no-Mikoto, who is enshrined in this altar, I, Hiroshi Alexander Fukaya, Bishop of Tenrikyo Mission Headquarters in America, invoke with reverence.

Dear God the Parent, You created human beings and this world, where there was no form, so that You could see us lead the Joyous Life and thus share in our joy. Over the eons, You have nurtured us with Your boundless blessings and parental love. On October 26, 1838, You revealed Yourself through Oyasama, as the Shrine of God, and taught us the ultimate Teaching that will save all people in the world.

Since then, over time, these teachings have spread across the globe. Our Mission Headquarters was sanctioned to be established on January 27, 1934, and today marks the culmination of 90 years of our path here in this land of America and Canada. Needless to say, the fruits of our current path are due entirely to the guidance of God the Parent and Oyasama, as well as to the hardships that the previous Shinbashiras and our pioneers went through spiritedly. They were driven by an unwavering conviction and passion for world salvation in spreading our path on this North American continent.

We are grateful for the blessings of God the Parent and the parental love of Oyasama, as well as for great sincerity and dedication of the previous Shinbashiras and our pioneers. On this wonderful day, we are blessed with the honorable attendance of Rev. Daisuke Nakayama, the Shinbashira's official representative; and Mrs. Harue Nakayama, the Shinbashira's wife.

From now, receiving the truth of Jiba, we service performers will unite our minds to joyously perform the seated service and Teodori service dance, and to play the musical instruments in high spirits, as we celebrate our 90th Anniversary Commemorative Service.

In Your presence, Yoboku and followers, from near and far, have gathered in anticipation of this day to give thanks for Your daily blessings and to ask for Your continued grace. In witnessing our spirited singing, we ask that You, God the Parent, become spirited as well.

Towards this 90th Anniversary, we have carried out activities with our respective "Slogan" and "Goals for Spiritual Maturity." I am very grateful that for the past "three years, one thousand days," we, of this diocese, have walked this path together in our various roles.

Today, we will receive the Shinbashira's message, as read by Rev. Daisuke Nakayama, and we shall settle the Shinbashira's intention into our hearts. Toward the upcoming 140th Anniversary of Oyasama, we pledge, on this day, that each of us will walk on the path of spiritual growth. Also, let us remember how deeply moved we are now, and let us convey this path, which our pioneers laid, to the next generation. Further, let us move forward and aim for the expansion of our path.

Dear God the Parent, please accept the sincerity of our minds, continue to guide us where we may be lacking, and continue to bless us with Your unchanging parental love. Please help us transform this world into that of the Joyous Life, even one day sooner, where all people in the world join hands to mutually help one another. On this wonderful day of our 90th Anniversary, I humbly pray that
You bless us so.

Message from the Shinbashira at the 90th Anniversary Service Read by Rev. Daisuke Nakayama


Please accept my warmest congratulations on the occasion of the 90th anniversary service of Tenrikyo Mission Headquarters in America. I would also like to express my heartfelt appreciation to all of you for carrying out the work of the path in the course of your daily life, despite the physical distance from Jiba. May I take the opportunity offered by the anniversary service to share some of my thoughts with you.

It has been 90 years since the Mission Headquarters was established in America in 1934. Reflecting on the circumstances that led to the establishment of the Mission Headquarters, we see that, even before that, the path had been paved by the fervent missionary work of those who came to North America to spread the teachings or to live permanently here, resulting in the establishment of some Tenrikyo churches here. As the number of followers of the path in North America increased, there arose a need for a facility that could provide a dependable spiritual guide for them. I believe this gave them the impetus and motivation to establish the Mission Headquarters. I imagine that your predecessors' missionary



work in the early days of the path in North America, where the local language and lifestyle were different from their own, was no easy task. I am sure that those who went through the war, especially those who were forced to live in internment camps, must have experienced great hardships and difficulties. Under such severe circumstances, however, they earnestly followed the path, relying on God the Parent and Oyasama with the Divine Model as their dependable guide, and laid the foundation for today's path in North America.

Reflecting upon this historical fact, I want to take this opportunity, albeit belatedly, to express my heartfelt gratitude and profound respect to your predecessors who have gone



through the era by dedicating their sincerity to the path in North America. As for those of you who have come together on this day, I hope you will carry on the spirit of your predecessors, dedicate your sincere efforts to the path in North America, and help the Tenrikyo community in this region to grow.

Giving thought to the significance of establishing a mission headquarters once again on this occasion, I am reminded of the two roles that a mission headquarters is meant to fulfill.

One is that a mission headquarters, like any local Tenrikyo church, is a place endowed with the “truth of a church name.” A Tenrikyo church is a place where the intention of God the Parent is demonstrated so that it may spread in the local community. Drawn to the church out of the profound intention of God the Parent, who wishes to save all people throughout the world, people gather there to learn how to live the Joyous Life. From their hearts, therefore, joy naturally emerges, creating a harmonious and cheerful atmosphere within the church. Such an atmosphere thus naturally extends outward, giving expression to the teachings of the Joyous Life. Furthermore, the church is a place from where those in the same church community carry out their activities of single-hearted salvation, conveying and spreading the joy they have experienced to those seeking happiness.

As with any other local church, therefore, the Mission Headquarters in America should also serve as a training center for

learning and internalizing the Joyous Life in North America. The mission entrusted to the mission headquarters is to serve as a model of the Joyous Life in the local community and as a center for spreading the teachings in the region.

The other significance of a mission headquarters is to play a core role in providing care and guidance to the Tenrikyo community in the region where it is located. A crucial part of the role is to connect the local community with Jiba by straightforwardly receiving the truth of Jiba and conveying it to the community without error, as well as by maintaining close and frequent communication with Church Headquarters and the Overseas Department in particular. To fulfill this role, the first thing to focus on is the state of mind of those serving at the mission headquarters. To correctly receive the truth of Jiba, everyone affiliated with the mission headquarters must constantly strive to cultivate single-heartedness with God by seeking God the Parent’s intention and Oyasama’s heart. In addition, a mission headquarters needs to be mindful of providing continuous nurture and care for Yoboku and other followers in its region by giving thought to how to encourage them to grow spiritually in the context of their affiliated churches and how to help local churches and fellowships in the region become more active, while taking the current situation into consideration. It is vital, in this regard, for those serving at the mission headquarters to regularly

reach out to the followers in its region and enhance heart-to-heart communication with them, while offering encouragement and providing spiritual support as needed, so as to help them become spirited and grow spiritually.

We are all fellow followers of the path who strive to live in accord with God the Parent's intention and are guided by the teachings of Oyasama. Even though you may belong to different churches, you are all connected to the truth of Jiba. I believe, therefore, that God the Parent and Oyasama wish you all to unite your minds, strive to get closer to the heart of God and Oyasama, help one another grow spiritually, and follow the path together that leads to the Joyous Life.

We are in the middle of the path of the "three years, one thousand days" season leading up to the 140th Anniversary of Oyasama to be observed in January 2026 (Tenrikyo 189).

The anniversaries of Oyasama have nothing in common with memorial services held in remembrance of the deceased. We see Oyasama's anniversaries as crucial milestones on our journey toward the Joyous Life World, so desired by God the Parent. With each milestone, we strive to grow spiritually and show Oyasama a new level of spiritual growth so that we may bring peace of mind to Her. Such is our resolution with which we observe Oyasama's anniversaries.

Being the Shrine of Tsukihi, Oyasama went through the path in full accord with

the mind of God the Parent, no matter what challenging circumstances She faced, and demonstrated the path of the Divine Model of single-hearted salvation, through which anyone can be saved. On the lunar-calendar date of January 26, 1887, Oyasama withdrew from physical life and set out for world salvation, wishing for nothing but the spiritual growth of all human beings. Even now, She is watching over and nurturing us by virtue of Her eternal life to lead the world to the Joyous Life. In order to respond to Her parental love for all human beings, Her children, we should live our lives with the full awareness that we are followers of Oyasama's teachings and set our sights on the Divine Model as we make every effort to attain spiritual maturity.

In the Divine Directions, God the Parent tells us:

If you do not follow the path of the Divine Model, there is no need for a Divine Model. It will not do to change the Divine Model. . . . There is no path but the path of the Divine Model.

Osashizu, November 7, 1889

Only when we follow the path of the Divine Model can our spiritual growth be achieved. God teaches us that other than this, there is no way to achieve the goal. Yet, because of our jobs and other various commitments that keep us busy in our day-to-day lives, Oyasama's Divine Model may be put on the back burner, if not totally



forgotten. This “three years, one thousand days” season leading up to the anniversary is, however, different from such ordinary times. During this special period, we focus on increasing the time spent pondering over Oyasama’s parental love embodied in Her Divine Model and make repeated efforts to implement the teachings so that we can bring our mind into accord with the divine intention. Such is the way of following the path of the “three years, one thousand days” season leading up to the anniversary of Oyasama. There may be times when we encounter unexpected hardships and difficulties in life. Yet, if we follow the path

in high spirits, relying on the true Parent and returning our thoughts to the Divine Model, Oyasama will surely feel reassured as She looks upon us. Your positive attitude and the way you follow the path in high spirits will surely help you to be blessed with newcomers to the path of faith.

The Mission Headquarters in America is a facility for embodying the teachings of Oyasama and spreading the teachings of the Joyous Life to society at large. I hope that you will make this day meaningful by ever more proactively conducting your activities from now on, so that, just as new buds sprout from knots and branches grow and extend, you will receive the blessings that enable your mission in North America to grow further from this milestone of celebrating the 90th anniversary.

In closing, I want to ask all of you to bring your minds together and work together in unity of mind. At the risk of sounding repetitive, I would like to once again express my sincere hope that you will carry on the spirit of your predecessors who devoted their sincere efforts to the path in North America and continue to make progress together in high spirits. Having made that request, I will now conclude my message.

Zenji Nakayama
(Read by Rev. Daisuke Nakayama)

(translation by Tenrikyo Overseas Dept.)

Greetings by Bishop Fukaya at the 90th Anniversary Service

Allow me to give you my short greetings for today.

Just now, we successfully completed our 90th Anniversary Commemorative Service in high spirits, with the honorable presence of Rev. Daisuke Nakayama as the official representative of the Shinbashira, and the honorable presence of the Shinbashira's wife, Mrs. Harue Nakayama. For this, I am truly happy and grateful.

Also, I want to express my deepest appreciation to all of you here for today's Service and to those who, due to circumstances, could not attend in person but have offered their sincere efforts and contributions. Thank you all very much.

Our "3-year, 1000-day" period leading towards today's Anniversary began during the COVID Pandemic. Despite this difficult situation, we were able to set our 90th Anniversary 'Slogan' and 'Goals for Spiritual Maturity,' and we have worked with many people over these past three years. I am truly thankful to have safely and successfully completed today's Service. I am grateful and proud of all of you for your maximum efforts in carrying out your various roles and responsibilities in helping us to reach this point today.

Our Mission Headquarters was established on January 27, 1934, and today we celebrate



the passage of 90 years. During this period, we had to endure a sad history of war, which paused the progress of our path for some time. Despite this, our pioneers continued to believe in God the Parent's blessings and to rely upon Oyasama's Divine Model. We are blessed as we are today, because of their legacy.

When I hear of 90 years, I recall the age of 90 years, at which Oyasama withdrew from physical life. I then recall the dialogue with God that came around the time of Oyasama's withdrawal on January 26, 1887. For example:

My sincerity is My providence – fire, water, and wind.

Osashizu, January 13, 1887

God's words here indicate that this world functions based upon the blessings of God the Parent. Further,

Sah, sah, you are to purchase My sincerity. Purchase My sincerity with your own sincerity.

Osashizu, January 13, 1887

Here, we see the importance of God the Parent accepting our sincerity. Furthermore, in the Divine Directions immediately following Oyasama's withdrawal from physical life, it says:

The Parent will step out and save the world from now. Observe well. Observe well what the path has been and what the path will become.

Osashizu, February 18, 1887

Even though Oyasama had withdrawn, this states that She will step out to save the world just as when She was physically present, and in fact, She continues working for us even to this day.

90 years may be a long or short amount of time depending on the person. However, regardless of how we may perceive the passage of time, what we have today is due to the accumulation of sincerity by our pioneers over these past 90 years.

For those of us connected to this Mission Headquarters, we must express our gratitude to our pioneers who left us their legacy of 90 years of sincerity. Furthermore, we must accumulate and add our own years of sincerity to that of our pioneers. In other words, I believe

we must pledge today, on this day, to nurture and convey the Path to our next generation.

Further, we must do our best to not be outdone by the accomplishments of our predecessors. It is vital for us to pledge to settle the Teaching in our hearts, to reconfirm that we are Yoboku for world salvation, to aim for the Joyous Life with the mind of single-heartedness with God, and to walk on the path of single-heartedly helping others be saved. Of course, we must put all of these things into practice.

From now, all of us must settle into our hearts the Shinbashira's message that we have just received on this fine day, and pledge to God the Parent, Oyasama, and the Shinbashira, all the things that I have just mentioned.

Also, in this second year of our pre-anniversary activities toward Oyasama's 140th Anniversary, let us reaffirm the Shinbashira's intention in Instruction Four as the core focus of our minds. First of all, in the remaining time until the Anniversary, let us whole-heartedly bring peace of mind and joy to Oyasama. Let us aim for a mindset of joy that overflows with a sense of accomplishment when we welcome in the 140th Anniversary of Oyasama.

Lastly, I want to thank the spirits of our pioneers who spread the path here in this land of America and Canada, as well as to all of you here today. I want to once again thank everyone in our diocese and ask for your continued support and cooperation, going forward. I would now like to close my greetings. Thank you very much for this wonderful day.

Message from the President of Tenrikyo Young Men's Association

Rev. Daisuke Nakayama

Good afternoon, everybody. I would like to extend my heartfelt congratulations to you on holding your convention today. May I have ten minutes of your time to explain this year's association guidelines: "Purifying our minds each day: Having less dust and more sincerity."

Having less dust and more sincerity is an important aspect of purifying our minds in our daily lives.

"Dust" refers to the use of our mind that does not accord with God's intention, and we can accumulate the dust of the mind without knowing we are doing so. "Sincerity" can be shown through thoughts and actions that people find good, joyful, and helpful.

The other day, I had an experience that clouded my mind. In the early evening, I was driving from near Tenri Station to Moya 100 where the Young Men's Association Hinokishin Corps was staying. Since the main roads tend to be crowded around that time, I decided to take a narrow side street.

Soon after entering the back road, I came to a stop line at an intersection where there was a hair salon called Y'z on the right and a tavern called Nagomi on the left. I slowed down there but, without stopping completely, I kept on going. And what do you know? A



police officer on a motorbike came out from behind the hair salon and followed me—I was busted! I pulled over and rolled down my window, and sure enough, the officer said, "You didn't come to a complete stop, did you? Let me see your driver's license."

I had about five minutes to wait while the officer was processing my case, but the area where I was caught was full of followers dormitories. There were those who were in Tenrikyo happi coats walking down the street toward me. Also, I was right in front of Sakurai Followers Dormitory where a Shuyoka student was cleaning the entrance. I maintained this kind of posture the whole time, trying to keep a low-profile.

At first, my mind became completely muddy with frustration and I thought: "How can this happen just when I'm in a hurry? The police are so mean!" But, since I had to wait some time there, my irritation gradually subsided. And that is when I remembered what one of the ministers of Church Headquarters had once told me.

When I asked him, "Is there anything you

consciously do to purify your mind?” he replied: “I consciously ‘wait.’ For instance, when I’m angry, my mind is like muddy water—water mixed with mud. But after a while, the muddy water separates into mud and water, right? So, when I’m upset, I try to be patient with the emotion and wait a little. Then the irritation will gradually subside, allowing my mind to become clearer,” he said.

As my irritation subsided, I remembered our association’s guideline “Having less dust and more sincerity.” Then, I thought to myself, “Now is the time to do that. Instead of ending up with a pile of the dust of ‘anger,’ I rather want to finish this episode with an act of sincerity.” After that, I pondered over what I could do as an act of sincerity, and an idea came to my mind: I could smile at the officer, saying, “Thank you very much!” before leaving.

Soon the officer came back to me with a piece of paper, and said, “This is the fine for this traffic violation.” When I saw the amount was “7,000 yen,” my mind almost turned

into muddy water again. But I managed to hold on, and finally I looked the officer in the eye and said, “Thank you very much!” with a smile that was probably very awkward.

In this way, I learned the importance of “waiting” from an unexpected incident.

I believe that everyone has moments in their daily lives when their minds become muddy. In that moment, it is tempting to automatically let our emotions come out in words, but if we can hold back and “wait” just a little bit, the outcome will be very different. Once we let our emotions loose, there is no turning back, and that is often not a good outcome. If we can wait, we may be able to think calmly and respond with an act of sincerity instead of ending up accumulating the dust of the mind.

From now on, therefore, let us enjoy purifying our minds each day through our efforts to have less dust and more sincerity so that we can draw closer to Oyasama’s mind.

Thank you very much for listening.



(translation by Tenrikyo Overseas Dept.)

Message from the President of Tenrikyo Women's Association

Mrs. Harue Nakayama

It gives me great pleasure to congratulate you members of the America Chapter of Tenrikyo Women's Association on the occasion of today's convention commemorating the 70th anniversary of the chapter.

I want to express my heartfelt appreciation for the daily efforts you have been devoting to the activities of the Women's Association.

During the current pre-anniversary period, you must also be devoting your sincere efforts to the activities leading up to the 140th Anniversary of Oyasama. Allow me to extend my sincere appreciation to all of you.

The significance of observing an anniversary of Oyasama is to give thought to Her intention in withdrawing from physical life to hasten the spiritual growth of all humankind, Her children, and to make concerted efforts to draw closer to the intention of the Parent, thereby demonstrating progress in our spiritual growth.

The Women's Association is continuing to promote its slogan for spiritual maturity, which is: "Let's follow the Divine Model and become the foundation for the Joyous Life." Under the slogan, we are also promoting the following activity guidelines as we did last year:



As we move toward the 140th Anniversary of Oyasama, let's be thorough in ensuring that we nurture ourselves and others sincerely.

- Let's convey and spread the original intention of God the Parent.
- Let all of us—young and old alike—savor the joy of salvation work.

To follow the path of Oyasama's Divine Model means to believe in and implement what She taught us straightforwardly.

The crucial point She taught in Her Divine Model is that if we trust in and rely completely on God the Parent, who is God of Origin, God in Truth, while letting go of human thinking and settling our minds on doing exactly as God intends, we can receive free and unlimited blessings beyond our imagination.

When I observe the current state of the global situation, I cannot help but feel that achieving the world of the Joyous Life, as desired by God the Parent, might seem

impossible. But we have been taught the Truth of Origin by God the Parent, who is God of Origin, God in Truth. This is an indisputable truth. Oyasama has shown us how to live the Joyous Life and which path to follow. She also taught us the Service and bestowed the truth of the Sazuke upon us. I am convinced that, as followers who have been taught the teachings of the Parent, we must be resolute in our efforts to bring about the world of the Joyous Life. This involves sincerely performing the service, administering the Sazuke, and thus spreading God the Parent's intention to as many people as possible.

At our association's 106th convention, the Shinbashira first touched upon the intention of God the Parent in creation and explained that the Parent of Origin would like both men and women—who were taught their respective roles as man and woman in the beginning by God—to work together toward the same goal while fulfilling their roles and thereby create something together.

Further, he said: "Women are given the roles of providing warmth as well as of connecting and joining in general. Moreover, due to the providence represented by the seedplot, they are endowed with the qualities and abilities necessary for bearing and raising children. These qualities allow them to bring a settling to families by providing warm care and to connect people by acting as an intermediary. Women are also good at cheering and encouraging their family members and other people who visit their churches, watching over them as they

grow, and thereby nurturing those in the younger generation while walking the path together with them. I believe that providing nurture and care in such a meticulous manner for a long span of time is something women of the path particularly excel at."

The Shinbashira then noted that Oyasama exerted Her utmost efforts to ensure that the path would never go in a wrong direction. Those of us who have continued down the path and are to pass it down to the next generation should always keep in mind the Divine Model as a model path for us.

Those of us living in the present must believe in the eventual arrival of the Joyous Life World and embrace the mission of sustaining our faith and passing it on to future generations. It is of paramount importance for us to teach those to whom we convey the teachings that merely having faith as an individual is insufficient for those who have been taught the Truth of Origin. It is essential for us to impress upon them the significance of conveying the teachings to their families, including children and grandchildren, and to as many people as possible. Moreover, it is our duty to guide and support them until they actively engage in this work. I firmly believe that making continued and sustained efforts to nurture oneself and others with this awareness through all generations is essential for receiving the immeasurable and profound blessings of God the Parent.

We read in the Ofudesaki:

Everywhere in the world, people are the

same: they only have depressed minds.

From now on, firmly replace the mind and become the mind of joyousness.

The reason Tsukihi began human beings was the desire to see you lead a joyous life.

Because the world does not know this truth, everyone sinks only deeper into depression.

Ofudesaki XIV:23–26

Let all of us who have been taught the teachings of God the Parent maintain a joyous perception of everything, faithfully follow the Divine Model of Oyasama, aim for our own spiritual growth, eagerly learn and implement the teachings, cultivate our conviction of faith, and build virtue.

Then, let us become Yoboku focused on proactively fulfilling these tasks and nurture those close to us with a heart that is warm and connecting until they grow into Yoboku who can actively engage in this work, so that the teachings may swiftly reach people all over the world who are suffering without knowing the divine intention of the original Parent.

I would like you members—young and old alike—of the America Chapter of the Women’s Association to carry out the pre-anniversary activities in high spirits and in a unity of mind. Having made this request, I would like to conclude my message.



(translation by Tenrikyo Overseas Dept.)

TWA-TYMANA 70th Joint- Convention!





Panel Presentation!



Family Fun Festival



90th Anniversary Service



Reception





News and Announcements

1) 90TH ANNIVERSARY SERVICE (6/30)

Officiant: Bishop Assistants: Kuniaki Hasegawa, Robert Kokuryo Attendants: Ichiro Ito, Koji Uesugi
 Director: Toshihiko Okui Offerings Officiant: Eddie Takemoto

2) JULY MONTHLY SERVICE (7/21)

Officiant: Bishop Assistants: Satoru Onishi, Kazumi Kawakami Attendants: Brian Kojima, Gary Yashiki
 Director: Marlon Okazaki Offerings Officiant: Hamilton Niwa Sermon: Shino Hirai (J)

3) CHURCH AFFAIRS

* Divine Sanctions:

Canada Church: Request for Special Service, Request for Temporary Change of Service Date

Divine Sanction: April 18, 2024 90th Anniversary Commemorative Service: December 1, 2024

Chicago Church: Head Minister Appointment, Request for Special Service

Divine Sanction: April 18, 2024 Head Minister: Yohsuke Kimura Enshrinement Service: July 28, 2024

Taitan Church: Request for Relocation & Special Service

Divine Sanction: April 26, 2024 Head Minister: Lynn Mitsuno So Enshrinement Ceremony: July 27, 2024

Enshrinement Service: July 28, 2024

Orange Church: Head Minister Appointment, Request for Special Service

Divine Sanction: July 26, 2024 Head Minister: Kinpei Ito Enshrinement Service: September 21, 2024

4) PASSING AWAY FOR REBIRTH

On July 11 (Thu), Honbu-jun'in Yuichi Tanaka, former secretary at the Mission Headquarters in America, passed away for rebirth at the age of 69. The soul transfer ceremony was held on July 13 from 7:45 PM, and the funeral service was held on July 14 from 10:30 AM at the 12 Moya. We would like to acknowledge and express our appreciation for his many years of service and dedication.

5) LAY MINISTER PREPARATORY COUSE / HEAD MINISTER QUALIFICATION COURSE

Individuals interested in attending the English classes either the Lay Minister Preparatory Course, held from the end of August, or the Head Minister Qualification Course, held from the end of September, are asked to contact the Mission Headquarters secretaries as soon as possible.

6) TENRIKYO LANGUAGE INSTITUTE (TLI) & ICHIRETSUKAI SCHOLARSHIP APPLICATION

TLI applications for the Japanese Language Department (the 2025-2026 academic year) are now available. Ichiretsukai Scholarship applications for Japanese Language Department applicants are also available. For those who wish to apply, please notify the Mission Headquarters by the end of August. From this year, please download the applications from the TLI homepage (<https://kaigai.tenrikyo.or.jp/tli/top/>). You can also find additional information on the homepage, so please visit the website if you are interested in enrolling.

Form	Application Period	Fee
TLI Japanese Lang. Dept.	August 15~September 20, 2024 (Excl. Sundays and Holidays)	None
Ichiretsukai Scholarship	August 15~September 20, 2024	None (for TLI applicants)

7) SERVICE ROSTER

We request service performers to communicate their plans to attend the monthly service, including any changes, to the Mission Headquarters by the end of the month prior to their attendance. For example, please communicate your final availability for the August monthly service by the end of this month (July 31, 2024).

COMMITTEE & ASSOCIATION REPORTS

Construction Committee

- * We are gathering estimates to repair the wall and the flat roof above the MP Hall second floor bathroom.
- * We are gathering estimates to re-roof the MP Hall building.
- * We are making plans to repair a Tenri Kaikan drain line along Saratoga Street.

Nurturing & Educational Committee

- * This year's Oyasato Seminar will be held in Jiba, from July 16~22. 11 students from the America-Canada diocese will attend the Seminar.

Public Relations Committee

- * We have incorporated an ongoing section in the Ichiretsu/Newsletter to highlight everyone's efforts and activities leading up to the 140th anniversary of Oyasama so that we can share our events & ideas with all of our congregation members. Therefore, we would like to request churches, fellowships, districts, and individuals to submit your activity reports & pictures to us (Kawakami: kamishuyo@hotmail.com or Hayashi: takhayashi@gmail.com).
- * Mission HQ Homepage
- The "Stories Inspired by Oyasama," "SoulFire," monthly service sermons, & podcast videos are now viewable on the Mission Headquarters homepage. Please visit our homepage to view these videos, and let those around you know as well.

Women's Association

- * The book titled "Oshie wo Moto ni" has been published in English, titled "How to Lead a Faith-Based Life." Those interested may receive the book for \$1 per copy. Please reach out to your District Representative or to a Publications officer.

Boys & Girls Association

- * The BGA America Service Convention will be held at the Mission Headquarters on August 17 (Sat). A sleepover will also be held from the day prior. Please read the details listed in the flyer and register by July 31.

TYMANA

- * 7/18~24: International Hinokishin Corps. 10 people from the North American diocese will attend (East Coast: 7 people; West Coast: 3 people).
- * 90 TYMANA members attended the America Women's Association and Young Men's Association 70th Anniversary Joint-Convention.

NY Center

- * 8/9,10,15: Attend the "World Peace Interfaith Gathering"

to immediately see whether or not the person you are communicating with has read the text you sent.

I was told that “maru-harassment” occurs when texting in Japanese using LINE. The same thing seems to occur on other social networking services as well.

It may be difficult to understand the subtle nuances of “maru-harassment” unless you understand Japanese, or at least know that sentences end with the punctuation mark “。”. I am a native Japanese speaker, and even I am surprised that such harassment exists, so I think it may be a little difficult to understand for those whose native language is not Japanese.

When sending a text on LINE, the younger generation seems to judge a person's emotional state by whether or not he or she adds a “。” at the end of a sentence when sending a text message on LINE. There should be no problem in using “。” to note the end of a sentence in Japanese, but in LINE and messages on social media, it is said that it has a different meaning.

The younger generation thinks that if there is a “。” at the end of a sentence, they think the sender is angry or in a bad mood.

So, after some thought, I realized that many of the LINE texts I get from young people don't have the “。” period.

This is apparently a generational gap.

There seems to be a Japanese TV drama series about a man who grew up in the Showa Era (1926 – 1989) and time travels in Japan to the Reiwa Era (2019 – present), and lives in the Reiwa era with the values of someone from the Showa Era.

The subject of “Maru-harassment” comes up in the drama, but it also explains that currently young people “don't use emojis;” “can't answer phone calls from unknown callers (not that they “don't answer,” but they “can't answer”); they think that “companies should not be too “hard to work for,” a “toxic” company, or too “easy to work for,” an “employee-friendly” company;” and they “watch dramas and movies quickly.” For the younger generation, they seem to think that “only old people use emojis.” Now that I think about it, this may be true.

As for “not being able to answer phone calls from unknown callers,” it seems that young people “can” only answer calls coming from people on their contact list. This is not because they “choose” not to answer, but because they are “afraid” to answer a call from an unknown caller.

I, for example, consider a call from an unknown number to be a “robocall,” so I will make the conscious decision of “not answering,” which is not equivalent to the “not being able to answer” for the younger generation.

The young people think that it is not good for a company to be too “toxic,” hard to work for; but what does it mean that it is not good for a company to be too “employee-friendly,” “easy to work for”? It might mean that a company needs to have a certain amount of “breathing room” or a sense of “play.”

When we say Japanese young people “watch dramas and movies quickly,” this seems to imply that the younger generation is watching movies or watching videos on YouTube at faster playback speeds. This is how much they value their time.

I often watch news videos on YouTube at playback speeds of 1.25x or 1.5x, so it does not seem like a generation gap with respect to this playback speed. Perhaps many busy people often watch YouTube and other media at a faster playback speed.

But what about watching dramas and movies at a faster playback speed? I think it may be difficult to understand the full intention or message of the producers.

I have never watched the TV drama I mentioned earlier, but based on reading an article on the internet describing its contents, it seems similar to what I have experienced.

When I was in junior high school in Japan, I was a member of our baseball team. We were not allowed to drink water during practice even in the middle of summer, and when we made an error during practice, we were sometimes hit in the butt with the coach's "fungo bat." Of course, the coach never swung with full force, but it still hurt. At that time, we accepted it as a matter of fact, and it would not become a major social problem. However, if it happened today, it would be a big problem.

The above TV drama is about the current society where what had been allowed in the past cannot be done today.

I do not know what the producers' intentions were, but it seems to me that one of their goals was to inform the world about the gap between different eras.

I know many people come to think as they get older that "the old days were good," and I may be one of those people.

Many people may think that "the old days were good" about our path as well, but when considering the changing times, we cannot

just end our conversations with "the old days were good." In other words, since we are taught that this is a path that will continue for eternity, we need to think about how we can connect the path to our future generations.

I think it is necessary to have the ability to adapt to such new values, although matters such as "maru-harassment" may be difficult for people of my generation to understand. In light of this, I think it is necessary to consider the need for types of missionary work that are appropriate for the times.

However, I do not consider doing door-to-door missionary work, *kamina-nagashi* (spreading the name of God), or roadside speeches as useless. Some people may think that these methods of missionary work are "old-fashioned" ways" of doing things, but I believe that they are still important methods of missionary work and are the "point of origin" of our missionary work. I believe that it is important to both seek out new missionary methods that are fitting with the current times, and to have the ability to continue our more orthodox missionary methods.

Now, what do you all think?

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TOWARD THE JOYOUS LIFE

TENRIKYO came into existence on October 26, 1838, when God the Parent, Tenri-O-no-Mikoto, became revealed through Oyasama, Miki Nakayama, to save all humankind. God the Parent is God of Origin and God of Truth who created this world and has nurtured and protected us ever since.



God the Parent created human beings so that by seeing us lead the Joyous Life, God could share in our joy. Leading the Joyous Life is, therefore, the purpose of our existence. Since God is our Parent, we are all God's children; thus, we should realize that we are all brothers and sisters.

“With human beings : the body is a thing lent by God, a thing borrowed. The mind alone is yours.”
Osashizu : June 1, 1889

We are taught that we borrow our bodies from God the Parent and only our minds truly belong to us; further, through the proper use of our minds, we will be able to lead the Joyous Life.